

Hindustani, or the Madras from the Sikh.—*Sir Auckland Colvin.*

—The English flag in India has given Christianity its first chance to meet Islam on fairly equal terms. Were the same freedom granted in Turkey the conflict between the two systems would soon be quite as earnest as it is in the Punjab.—*Indian Witness.*

—In 1892, 2963 persons were killed by wild animals, and 19,025 died from the bite of poisonous serpents. The government paid 107,974 rupees for the destruction of 15,988 wild animals, and 9741 rupees for the destruction of 84,789 snakes, and 81,668 cattle were killed by the wild animals and the snakes.—*Dnyanodaya.*

—Mr. H. J. Scudder, of the Arcot high school, speaks of the Palar Anicut, a large dam of solid masonry, a mile long and some 8 feet high, built across the Palar or Milk River, to direct the water into half a dozen or more channels for irrigation purposes. The water thus saved is stored in over 50 huge reservoirs, from which it is drawn as occasion demands. Mr. Scudder justly adds that "the fact that thousands of lives have been saved and thousands are yearly helped by this project, is but one of the many lasting testimonies to the benefit of English rule in India."

—For twenty-three hundred years the Buddhist priests of Ceylon have met once a fortnight for solemn confession of their sins. Kneeling in the chapter-house in pairs, each on a little mat of brown paper, they tell their faults to one another in a low voice. Seated then in two long rows, the senior priest at the head, the rest kneel down, bow to him, and ask him to absolve them from their sins. He does so, and they in turn absolve him. This form is repeated very tediously for each priest present. Among the 227 rules in regard to which they must make confession are many important matters, and also many trifles, as that in eating they should not put out their tongues, smack

their lips, or lick the fingers, lips, or bow?

—Well does Mr. Powers reply to Mr. Gaudhi: "No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. . . . Their aversion to killing cows is pure superstition. . . . Now, if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day, if thereby they may help to convince the dupes of Brahmin superstition that beef is diet and not deity."

—It is said that an elephant has been taught to "take up the collection" in some of the Hindu temples. He goes around with a basket extended from his trunk.

—It appears that we must not forget that, as a missionary writes, "the women of India are not all shut up in zenanas, and unapproachable to men; by far the large majority in Central India are free to move about and hear whatever is going on. Only the few, and these of the wealthier classes, are shut up in zenanas. To be sure, the women are not as easily reached as the men; they do not stand as far forward in the crowd, nor are they so ready to ask questions; but, nevertheless, round their doorways, on the verandas of their houses, and on the outskirts of the crowd, many hear just as eagerly and to just as much advantage."

—Another beheld this strange spectacle: "It was one morning, and within the temple of the sun god in Hazaribagh. I was passing along the road, and had just reached a large tank, where people bathe themselves and wash their clothes, when I heard the voice of a man singing in the adjoining temple. We approached and entered the door. There, lying on the ground before his idol god, hanging his head on the floor, was a